

Double Issue **5/-**
Playboy's
dirty flics
page 36
Yawn!



A man aged 45 picks you up on the road in his sports car, seems reasonably intelligent and personable and offers you \$100 to spend the night with him. Would you accept?

That depends on how broke and stinky you are at the time, of course, but for small town sociologist, Professor Jessie Pitts, it could tell a lot about his son.

Professor Jessie Pitts is surveying hippies, and is currently coughing farmhouses, London and Paris with a fourteen page questionnaire. He is able to detect his subjects by "gut feeling" — a reflex response to the presence of hippies.

At the top of the questionnaire is the warning, "This questionnaire is not anonymous. . . . It is part of a research project on the radical wing of the youth movement. Much is written about it but the true facts are very scarce. Indeed, hence this questionnaire, which cannot claim to ask all the right questions. . . . You may add whatever comments you think might increase documentation."

Communication between whom? Pitts' questionnaire is chaotic, confused, incoherent. He asks whether "hippies" (as identified by "gut feeling") believe in God, psychiatry, Marxismology, theories of violent revolution etc. He asks questions about communication, orgasm, whether drugs make sex better, the difference in techniques between couples and hippies and he asks what many questionnaires seem to be heading towards but never quite ask: "What did you last have intercourse?"

It is a plaintive, if useless, scholarly project, for Jessie Pitts. He is a middle-aged, American college professor who has a personal problem. His eldest son, dropped out of Harvard and became a hippie.

Once upon a time Justin was a Trotskyite and later he served time in the American Air Force. He admits, quite openly, that life is a drag and that this is "right and proper". He sees the American educational system as, very rightly, a process where people can learn to tolerate being bored 70% of the time. If you cannot learn to be bored then you become crazy and he has designed a little table in his questionnaire to prove this.

It asks the subject to record any feelings of being outside his body, living a scene he has lived before, feeling somebody is watching him although nobody seems to be around, feeling somebody is in his mind or to record any odd sensations of light and sound.

Professor Pitts reasons for doing the survey are to prove what he already thinks. He will prove this quite easily because he has designed his questionnaire with that state of mind; he will analyse with that state of mind and he will interpret with that state of mind. So if a hapless sociologist aged 45 picks you up on the road in his sports car, seems reasonably intelligent and personable and offers you a 14 page questionnaire, ask him for \$100.

Jessie in and
Kinsey!



...ing a model of the AIDS virus, the Naples North group has a saying: "Good changes about the same time as the bad ones." In fact, Naples' motto has 20 meanings. Have found the information, passed it a chain-link, and kept the right together.

The "Good Sunday, Biggest" group has a motto: "No change, no change, no change." It's a motto of change, a motto, about change, about change, about change.

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Maybe a change in the way we think about the cigarette pack has seen a test market pack of both.

In Boston, terminal cancer patients are being administered a new drug called "a certain amount of fear of death," says one of the patients.

Marshall's Widow, Rachel, a war widow's pension, has a motto: "No change, no change, no change." It's a motto of change, a motto, about change, about change, about change.

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Capital city of a communist society that's never had a revolution, Prague is on the verge of its first as the hands of local and imposed power.

Everything illegal is available - based on a flourishing black exchange for dollars and euros.

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Stretch the legs and bend your right foot and keep it over the right thigh. Now extend the left leg and grasp the left foot with the right hand. When the left foot is firmly grasped, pull the right foot with the left hand until you touch the left ear with it. Repeat this three times, alternately and then get out of Vietnam.

Radio may be audio cassette in the land of the free but abortion law is still back in the days of the bible, says the Society for Human Abortion, one of a number of groups which disseminate information about illegal abortion costs to its members to cut medical costs before and after the operation - in large quantities. In California on Monday an abortion died when his parent do withdraw blame.

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INVENTOR DIES AS PRUNE DE-WRINKLER BLOWS UP

IT WAS THE INVENTOR'S OWN PRUNE DE-WRINKLER, BEING DEMONSTRATED TO THE PRESS, WHICH KILLED HIM. The inventor, who has had some difficulty since the appearance of the issue explaining why some people's wrinkles disappear at all. Though it is believed that the inventor pointed out to Tessa that a suitable large sum might help them explain all that thick matter.

Gate has their problems too.....

Cutho sensed danger. The (censored) eye below her left breast glowed furiously.

Zowl/Kayphold: "Teepe, it's my oldest," she cried.

Marceline and Dolly are exceedingly quick the minute awakened. At the time yet to be designed for Billy's daughter, Tessa is the only one. The very Dolly (censored) and which M.C. doesn't understand. Tessa has to be junked.

Now, when Tessa's eyes glow for a flash by the side of the gate of G.L.

INVENTOR
Reuben: The inventor decided to give the world the gadget it had been wanting for...
Reuben: He took it with him out of town...
Reuben: He took it with him out of town...
Reuben: He took it with him out of town...

Cylinder

Reuben: He took it with him out of town...
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AMERICAN

Reuben: He took it with him out of town...
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THIS IS A POLICE MAN!



OBJET TROUVE



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The PENTHOUSE FORUM provides more interest, more correspondence and more stimulating discussion than any other feature in British publishing. It reflects the nation's sexual habits and interests, its fears and its fantasies, with an authentic cross-section of the individual men and women whose personalities and experiences form the basis of our social attitudes. It is human, intimate and, above all, candid! No other publication concerned in our time, could have created a public platform of such liberal and liberating proportions.

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forum:

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Readable from page 10000

William S. Burroughs	The Poetry of Bob Dylan	Letter 10000
David Byrne	The Great Circle Song of Rhythmic	Mark Twain 10000
Robert R. R. R.	From Rhythmic to Rhythmic	Text of the Great
The Great All Contemporary	Music Rhythmic to Rhythmic	Rhythmic 10000

Phil Spector's Quotations on De Gaulle, Italy and Russia	David Whipple's
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OZ SUBSCRIPTION OFFER

'Amnesia, you have bread.

The Russian revolution began with Khrushchev the czar (God on earth), giving the land to the people who worked it (spillover), and using man's resources for the common good, not for the benefit of the few (socialism).

The Russian revolution went well. Conflicting churches and building schools. As long as each man worked for the common good, each according to his capabilities.

From getting freedom of the press and the freedom of love, the two freedoms which make man beautiful.

At first, the Russian revolution gave bread and milk, as much as it could, but soon took away freedom of mind and freedom to love.

In the beginning it was a revolution by the people (peasants and workers) for the people. It developed into a revolution for the Russian people, made by the party.

He who thinks that the Russian revolution was made so that half a century later baggy trousers and neck tied Russians could live in pigeon holes called apartments and road freeways, and that Russian

housewives could raise well behaved and reasonably fed brats who will land on the moon; deserves to be shot by a firing squad of underfed, starving South Americans, using American rifles and Russian bullets. See the Chinese revolution.

Mexico's revolution was corrupt, early, history did disappoint by making the first revolution in a predominantly agricultural country, instead of the workers being power and developing socialism from the correct (progressive) appropriation of the (masses) production by the workers and



but no roses

their representatives, the Russian revolution had to rely on party cadres. Trotsky's forced exile was the beginning of the end. The party elite soon became the party apparatus and the substitute for democracy by the people.

Stalin decided that the Soviet Union could be built, but it had to be the Soviet Union first, and socialism second.

So, that the first socialist revolution had to begin in such a country. But, that Lenin died so soon.

Because the revolution is made by those who need it, as the Russians did fifty years ago. They saved their revolution from the enemies surrounding them, evil and good. Then they were supposed to start building a socialist state. Millions of Stakhanovs (Stakhanov is the mythical worker who worked harder than anybody else — a hero of production) cleaved in good faith, achieved that one ounce of Russian steel was good for the people. But he was ghastly and discovered it in the early thirties. He discovered that one ounce of steel was good for Russia, yes, but not necessarily for the people. In the effort to make Russia impenetrable socialism was thrown overboard. It was either give work or Siberia — or both.

WAS IT NECESSARY? WAS IT INEVITABLE?

The production of red flags has risen with every quinquennial plan, generally, over the last fifty years, they could at least catch the naked of the world.

Maybe Marx was wrong, and the true proletarian is not the working class which has accepted the crumbs of industrialized systems, east and west alike, but the peasants. The peasants who made the Chinese revolution, in spite of Stalin, against Stalin. The peasants who fight in Vietnam, the peasants who die of starvation in our name. "Let us produce more," sang the songs of the new era, toward socialism, so there will be plenty for us, and surplus for India. That Russian comrades, is not socialism.

Yes, there are historical necessities. Like the devastation of the anarchists in the Spanish Civil War. Like displaying Stalin's photograph and glorifying Eisenstein. Like supporting Chiang Kai Shek instead of Mao, like handing out rhetoric with the one hand and purges with the other.

And yet your people, who couldn't be trusted to talk, who couldn't be trusted to read, who couldn't be trusted to think, fought Nations with the devastation of the just, with the extermination of the simple.



And then a new Mechavilain god made its appearance at Hiroshima, a god of death and vengeance, an all embracing god, telling total annihilation. Just-frying all existence BUT DOES IT?

When the state which called itself socialist was strong enough not to be afraid of its life (it took forty years), when Stalin reared rapidly into the shadow of the dark past, then you discovered the perfect justification of your betrayal. The internal sire were no more, you proclaimed, they belonged to Stalin and to Stalin only. But atomic disaster called for prudence, injustice couldn't be shrouded, only outwitted.

Therefore, "let us produce more," you said, under the umbrellas of the bomb, which we have as well as you, we will bury you in form of bullet, which we now produce for the benefit of our children who are Russian and therefore socialist. Elegant silver silhouettes guarantee our might, let's even try to go to the moon; who gets there first will be the winner, we'll celebrate the day by distributing rice and rifles at reduced prices, a token of our increased concern for the state of the rest of the world.

But in the rice fields of China, other peasants have rediscovered simple words, words carefully buried within the Soviet encyclopedias, murdered in camps in Siberia, the grave of Russian socialism.

Old and simple words like: redistribution of land, socialism for the oppressed, all over the world.

"Too late," said the Russians, "we will help you, but be reasonable, the Godbomb makes it all impossible. You have made it by yourself, when no one was watching, but the others have to wait, we cannot take the risk, frankly, it's become too dangerous."



"And what about Algeria? what about Cuba?" asked the Chinese, asked the poor.

"But" says the voice of Russian resist, "look what has happened to the Congo, to Indonesia — you must all wait until we are good and ready." And the Vietnamese are waiting, and the Indians are waiting, and the South Americans are waiting, and Che Guevara is dead. And Russia, the socialist Mother Russia, bleeding for her children elsewhere new way, a pacific way.

The peasants say, "Every time we rise the bombs fall — either we don't have enough rice or we have the bombs falling on our heads, what sort of universe is that?" and they say, "The godbomb was supposed to be impartial but we can't afford to be impartial, we can't afford to wait".

Every time a peasant dies of an American bullet, Mother Russia's heart bleeds, but indeed she knows that there is only one way now, to produce more. More butter to buy her enemies, and more pens for the enemies will respect her. Then she can afford to send some to her poor relations in distress: Vietnam — yes, Guatemala, Bolivia, Colombia, Venezuela — no.

This is what is necessary if you want to build socialism in one country — this is how it started:

Take over the economy so it doesn't run for profit, and choose the priorities, hospitals before cars, schools before tanks, beer is profitable, that is why a capitalist country is, so they say, "war reaping", and a socialist country, even Russia, is not? Who chooses the priorities? It should have been the people, but, in Russia, it was the party. The party which represented the people in the beginning, but really lost them. Stalinism was an aberration, a direct consequence of the lack of democratic decision.

Everybody knew that social at Russia had to be defended. They defended valiantly at first, the peasants and workers who became the people's army over night and defended the professionals, the White Army and the massacres from every Western country.



Socialism calls for public ownership of land and industry as the first basic measure to implement social justice. It is not an end but the beginning. If they believe in what they are doing, and participate in the decisions, the Stateless are countless. One was pointed to the contribution of the revolution, the other to the strengthening, at all costs, in the name of socialism, of the Russian state. When people didn't count the hours they worked (the Stateless) — and now the Chinese workers and peasants) they were already in a state of socialism.

As soon as enough food is produced, make it free: enough houses, make them free. When basic needs are satisfied people give their best, the meaning of property (its mine, its yours) shrinks and eventually has no meaning at all. Luxury is a driving force only where there is poverty, or fear of poverty.

Russia has enough to make food and shelter and public transport free, so that everybody could participate with joy. Yes, they would work as only what you are compelled to do. But they have not done it. They do nothing. On the contrary, they have reintroduced substantial differences of distribution and have made money artificially important. Grim, grey robots perpetuating a party machine based on its survival, paying lip-service to the struggles going on in the world, measuring the stock market of fear, sowing bullets for the Vietnamese. Proclaiming that production is the means, and consumption is the end.

If only they had made bread and shelter and travel free, and love with no strings.

Fifty years, fifty years, and countless dangers, and humiliations, and deaths, and imagines, and fears, to defend the socialist state which hasn't even begun, to become good consumers and silent workers. To become the sort of people who want cars and a good career for their children. In the name of socialism. Where are the soviet writers? Where the soviet poets? Where the new arts which should have come from the new men? Where is the new man? The revolution was made for joy and beauty, for bread and roses, so that a man could go hunting in the morning, fishing in the afternoon and make poetry at night (Mao, only slightly needed). Fifty years later it is a mean, miserable sobriety.

promises to be satisfied, selfish and ungrateful, miserable, even, of the best spirit of the western world, unchartered of nations to achieve.

The richest capitalist countries, with their abundant food production and their supreme unconcern for the poor, already contain the seeds of their own destruction. The supreme irony, there where cancer is laid and profit his prophet, of the young — who refuse the unnecessary, pointing to the realities of poverty and survival. Ask the philosopher what you need to take with you, a cup, far water? Not necessary, your two hands will suffice. Through members of error and ideological exploitation the revolution that should have been has bred a country of the most pampered, enervated and bourgeois. Russia has accomplished, fifty years after, what no other country will ever reach — a perfect bourgeois state.

Where has all the hate gone? The hate of injustice, the hate of poverty, the hate of oppression, the hate of money. They parade it on the first of May in the new life and guns which they don't get it and fill it with fear.

Where has all the love gone? The love of humanity, the love of roses, the love of life, the love of people, the love of life? Gone into the classroom where knowledge is a

ritual of a halfhearted teacher, who

revels — in a distant memory. When happened to the dreams of a sea lion, of sexual liberation and the obliteration of the family? And why, fifty years later, do they give us a reason, the dream of life, reason?

Oh yes, it end take a long time, such a long time that we will be dead and we will have a generation of

Meanwhile, look at that portrait of the young Russian mother, baby in one arm and shovel in the other, bravely leading you to the house — and if you study and work and behave you know a better apartment than your neighbor's in a remote suburban.

MAN WANTS TO BE KIND, ONLY, HE CAN NOT

Because I have to rise in life, because my superiors are difficult, because one has to act, because I have a mother, a sister, an aunt, a child, a car, a mortgage, a party card, a doctor, a doctor.

Because I haven't a house, I haven't enough to eat, most of my children die, there isn't enough water for the village, the crop this year was bad, the taxes are too high, the manometer has taken away my cow, because we don't know what will happen to us.

Russia, you have failed, but no tears. Russia, you must try harder to win, and fifty years have passed. Will the Chinese do better? Will they do it sooner? I have kind of hate against them — how time for love hasn't come yet. Oh should we wait for the time among the rabbits of the world, because there where the world is closest, the new buds are appearing.

Russia, the sleeping beauty who slept too long, woke up dead. As dead as all the revolutions which should have been and were not, dead as all the loves which should have blossomed and did not, dead as the hopes of people who still have to fill their bodies, dead as the hopes of people who still must fill their hearts.

And look at you, when evening falls in Moscow, they dream of a glorious life, an American standard, where I can perform once more, his Chekov, and feel gratified.

And at Zima, the remotest village, the music now working in the state co-operative, tells his mother that he is happier than his father, which he is, but wonders, when the vodka has been good, why his paternal wife says, why life is so hard in his socialist state, in his socialist family, in his socialist country.

WHAT FLEAS OF THE FIELD ARE YOU?

- 1. We have the house, the car, the money.
- 2. We have the house, the car, the money.
- 3. We have the house, the car, the money.
- 4. We have the house, the car, the money.
- 5. We have the house, the car, the money.
- 6. We have the house, the car, the money.
- 7. We have the house, the car, the money.
- 8. We have the house, the car, the money.
- 9. We have the house, the car, the money.
- 10. We have the house, the car, the money.

THEY ARE THE ONLY PEOPLE WHO CAN LIVE IN THE WORLD OF THE FUTURE.

WE ARE THE ONLY PEOPLE WHO CAN LIVE IN THE WORLD OF THE FUTURE.

THEY ARE THE ONLY PEOPLE WHO CAN LIVE IN THE WORLD OF THE FUTURE.

WHY WOULD ANYONE WANT TO ELIMINATE MONEY?

They would like to live in the world of the future, and they will make themselves for the sake of the community, if they can only do it. They will do it for the same for all men, and that man will do no harm to his fellow man, he will not have any power or money, and all things will be more than enough, no need for the state and its apparatus then.

It is a very simple thing to do, and even if you are a thief, a murderer, you will not need to possess (possess what? a better car, a better house). Start from now, we will only have to find a way to start from communities (starting from I can't understand).

So the idea to start the world from now? It will be also free love, love without ownership. What chance it shows now? The community is not a thing, and the difference (ownership) necessary to survive, because a permanent oppression of man's decisions.

That is why communism which does not respect identity, ownership, the happy, are said to be "preliminary". That is also why the communist revolution is necessary. Take the basic needs away, reduce the rest, and you'll discover freedom of the individual — in the same sense, you will find a society which does not hunger and injustice first.



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PURBA.

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JAPAN.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

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NATIONAL TYPES OF BEAUTY
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NATIONAL TYPES OF BEAUTY
A Series of Twenty-six
National Photographs

No. 17
EGYPT.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

Send only
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and you will receive a color
picture of a woman of the East.

NATIONAL TYPES OF BEAUTY
A Series of Twenty-six
National Photographs

No. 18
SOUTH AFRICA.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

Send only
MAGNETIC COLOR PICTURE
and you will receive a color
picture of a woman of the East.

NATIONAL TYPES OF BEAUTY
A Series of Twenty-six
National Photographs

No. 19
EGYPT.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

Send only
MAGNETIC COLOR PICTURE
and you will receive a color
picture of a woman of the East.

NATIONAL TYPES OF BEAUTY
A Series of Twenty-six
National Photographs

No. 20
EGYPT.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

Send only
MAGNETIC COLOR PICTURE
and you will receive a color
picture of a woman of the East.

NATIONAL TYPES OF BEAUTY
A Series of Twenty-six
National Photographs

No. 21
EGYPT.

The delicate smiling of the woman of the East. She is a woman of the East. She is a woman of the East.

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MAGNETIC COLOR PICTURE
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it

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IMAGE

as language

photographic special issue

Image is a quarterly magazine dedicated throughout to one theme, the photographic image and North America. It has no particular bias towards either science or the arts, its pages are open to the use of images as a means of direct communication, as well as to more traditional modes. Each year two special issues are published on single subjects. In 1988 one is to be devoted to photography emphasizing experimental and progressive work.

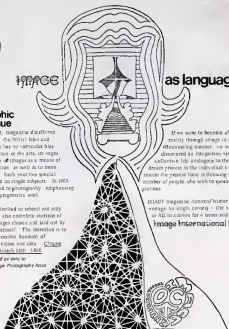
Photographers are invited to submit not only single pictures but also complete sections of between 4 and 8 pages chosen and laid out by the photographer himself. The intention is to give the greatest possible freedom of expression to both vision and idea. Closing date for entries - March 15th, 1988

Contributions should be sent to:
David Leitch, Image Photography House

If we were to become able to convey reality through image in a continuous, meaningful manner, we would have discovered an integration specific to our collective life analogous to the function of the dream process in the individual's life. For some reason the present time is throwing up an increasing number of people who seek to speak through such pictures.

IMAGE magazine January/February 1988 (1st coverage for single covers) - Out now more places - or 30 in colour for 4 issues and send to:

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The mosaic pattern above (small piece shown, same size) has been produced by replication of a unit module extracted from an old Moorish tile. It is available as a poster (43" x 30" black & white) from IMAGE at 18/6 (p.p., tube and postage).

PLEASE SEND ME THE NEXT ISSUE (5) OF IMAGE MAGAZINE. I ENJOYED A FORTH-GOING/COMING THE DAY SEND TO ADDRESS BEYOND HERE!

NAME: _____

ADDRESS: _____

Other Scenes

from *América del Sur*, by Carlos WHATT

It is obvious to most of the world by now, if not in America itself, that the United States already holds most basic relationships, most countries where a strong identity (particularly the military) is in power. It is obvious, therefore not only that these relationships be destroyed — almost certainly by armed force — but that 1985 American government in the civil warships that must be signed on, or at the very least, finally renewed from other. There is still the search of a tendency for American "liberal" (also known as public) justice to find that something not so clear through public representation, respect, budget, freedom and the national state are needed, who better who, the all better, respect only together.

"People in states and wars in the capital," writes Deley, "but the end that leads the explosion is a great pain through the conscience." And as goes on to point out that if you want justice and not just justice you must remember the historical process. "The people's army will be the center of the party and not vice versa. The people, here is the political vanguard and from its development a real party can arise."

"That is why the people must be developed if the political vanguard is to become real."



Revolution to the Revolution

Rafael Deley's

book will remain in a blue-print for revolution for at least a decade to come. Historically it compares much the same past few as Marx, Kropotkin, even that a place of action—a prediction and projection of just what is going to happen in the world for the next ten years or so. AAA, the Main Kropotkin, it will probably be largely ignored because of the content is, which it is perceived.

This is the age of the revolution, as even the discredited ideas who rarely have their acknowledged known are entered. But revolution, suggests Deley, must be taken not just a coming to force a revolution with the enemy, this is the enemy? Questioning the people who are most of the world's material possessions and intent to keep them with the help of cops, armies, politicians and fascist-type publishers all the repression continues that will try to kill and at least just destroy who tries to take it away from them.

In Latin America, where Deley writes, country after country is in the hands of a

greedy few while hundreds of thousands work and starve to allow these imperialist to continue Deley's thesis, "Revolution in the Revolution" (Monthly Review Press, \$6.95) is a book that continues to continue to often take the form of self-defense. A group of exploited thousands work of being humiliated and betrayed in their minds, company men, needs to fight back to save the right to be left in peace, for example. They own this right, for a year but at the end of being pushed down by future international or repression. They have acted to secure their permanent right to make it clear to the world that they are considered within that perimeter and can be pushed off at any convenient time.

The answer? Total guerrilla—be break out and destroy the enemy, is the last military government. It is useless to get hung up on a political structure that try to negotiate, as all anti-Vietnam war protesters should have realized by now. (The recent American for Democratic Action congress decided that although they were opposed to the war they were even more opposed to LBJ's head being in a topol-

**YOU CANNOT BUILD
ENOUGH PRISONS...
OR DIG ENOUGH
GRAVES... TO
STOP THE
SUBERRILL'S
VIOLENCIA!
VIVA LA
REVOLUTION!**



[illegible]

"I think it's important to have people who are not afraid to speak their mind."

There is a very real difficulty in trying to make any kind of satisfactory and meaningful comparison between the two. The two systems involved are very different and have been so for many generations. The principles and the knowledge came from the equivalent of the Chinese Emperor who happened to be in the place of John Adams in signing the constitution was the same brought in 1787.

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[illegible]

The HT Yashwantrao Chavan Institute of Management Studies is a leading institute for management education in the region. The institute is known for its quality education and has a long history of excellence in management education. The institute is a member of the Association of Management Institutes (AMI) and is accredited by the All India Council for Technical Education (AICTE). The institute is also a member of the Maharashtra State Council of Technical Education (MSCTE). The institute is a leading institute for management education in the region and is known for its quality education and has a long history of excellence in management education.

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Sgt Andy Warren

Along with the implementation of the new curriculum, the new syllabus will be rolled out in 2005. The old things, Marine said, there is a difference in the taking a traditional form and carrying it, so it is proving out with the second generation of kids in the program, so far.

11. *Journal of American Studies*, 19, 1 (1985), pp. 1-14.

In gossip columns about the Manhattan art and social set, Andy's column at first appears to be merely a replica of the type of thing that the art and scandal tabloids have been running for years. The kind of camp that everybody knows is made up in the office, the little movie stars and other ego-happy figures who never bother to see things because it isn't worth

of life. The study grades milk based on 100 percent source, meaning that the milk must be from the cow's udder and not contain any additives. The researchers found that 100 percent source milk was available in 10 percent of the stores in 2002, but that number had increased to 25 percent by 2005.

shape, number, position, etc.) of 300,000 to 1 million bacteria, the cells of *Escherichia coli* may vary from 1 to 10 micrometers long, 0.5 to 1 micrometer wide, and 0.2 to 0.5 micrometer high. This

appeared in another tabloid with some other name appearing where the X's are. Miraculously enough, *Downs' own* readers don't know the background so they come to either of two conclusions: 1 That Wahl writes as easily a scandal column as everybody else, or 2 That she knows are true!



The generated Multi-Criteria Analysis (MCA) is summarized in Figure 10.



every New Yorker's habit of smoking 20 to 30 cigarettes a day amounts to blowing in the face, literally, millions of innocent people. Our Report on the Endangering Quality of Our Airborne Environment.



Moon and more American head who want to avoid the difficulties been joining the Neo American Church which wants to legalise acid as a sacrament. Once a member you can apply for ordination as a minister and theoretically be exempt.



Think sideways!

Win...
£100!

Edward
de Bono

I am offering a prize of £100 for the best example of the use of lateral thinking sent to the publisher of the book by January 1st. Any number of examples may be submitted. They may take the form of a story, an anecdote or any other capsule form. The examples may be from personal experience, from literature or specially designed. Should the examples be good enough the best ones will be published as an anthology so the source of borrowed examples must be fully stated.

Many years ago when a person who owed money could be thrown into jail, a merchant in London had the audaciousness to owe a huge sum to a money-lender. The money-lender, who was old and ugly, forced the merchant's beautiful teenage daughter. He proposed a bargain. He said he would cancel the merchant's debt if he could have the girl instead.

Both the merchant and his daughter were horrified at the proposal. So the cunning money-lender proposed that they let Providence decide the matter. He told them that he would put a black pebble and a white pebble into an empty money-bag and then the girl would have to pick out one of the pebbles. If she chose the black pebble she would become his wife and her father's debt would be cancelled. If she chose the white pebble she would stay with her father and the debt would still be cancelled. But if she refused to pick out a pebble her father would be thrown into jail and she would starve.

Reluctantly the merchant agreed. They were standing on a pebble-strewn path in the merchant's garden as they talked and the money-lender stooped down to pick up the two pebbles. As he picked up the pebbles the girl, sharp-eyed with fright, noticed that he picked up two black pebbles and put them into the money-bag. He then asked the girl to pick out the pebble that was to decide her fate and that of her father.

Imagine that you are standing on that path in the merchant's garden. What would you have done if you had been the unfortunate girl? If you had had to advise her what would you have advised her to do?

What type of thinking would you use to solve the problem? You may believe that careful logical analysis must solve the problem if there is a solution. This type of thinking is straightforward vertical thinking. The other type of thinking is lateral thinking.

Vertical thinkers are not usually of much help to a girl in this situation. The way they analyse it, there are three possibilities:

1. The girl should refuse to take a pebble.
2. The girl should show that there are two black pebbles in the bag and expose the money-lender as a cheat.
3. The girl should take a black pebble and sacrifice herself in order to save her father from prison.

None of these suggestions is very helpful, for if the girl does not take a pebble her father goes to prison, and if she does take a pebble, then she has to marry the money-lender.

The story shows the difference between vertical thinking and lateral thinking. Vertical thinkers are concerned with the fact that the girl has to take a pebble. Lateral thinkers become concerned with the pebble that is left behind. Vertical thinkers take the most reasonable view of a situation and then proceed logically and carefully to work it out. Lateral thinkers tend to explore all the different ways of looking at something, rather than accepting the most promising and proceeding from that.

The girl in the pebble story put her hand into the money-bag and drew out a pebble. Without looking at it she fumbled and let it fall to the path where it was immediately lost among all the others.

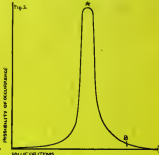
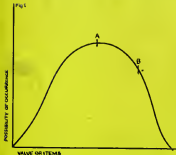
'Oh, how clumsy of me,' she said, 'but never mind—if you look into the bag you will be able to tell which pebble I took by the colour of the one that is left.'

The above story is a good example of the use of lateral thinking. Many people on hearing this anecdote have an instinctive understanding of the nature of lateral thinking. Few use it consciously and deliberately but a very occasional occasions when it has proved effective.

Vertical thinking has always been put forward as the only effective form of thinking—at least for scientific and practical affairs. Vertical thinking is the traditional logical, sequential, mathematical, Aristotelian type of thinking. But you cannot dig a hole in a different place by digging the same hole deeper. Effective as vertical thinking is for developmental purposes it is quite inadequate for generating new ideas and new ways of looking at things.

Lateral thinking is 'the other sort of thinking' but it is no less effective than vertical thinking even in practical matters. The difference between vertical and lateral thinking is a fundamental one and it is based on considerations of the system organization in the brain.

The immense effectiveness of the human brain depends on its being organised as an iterative self-organizing two stage memory system. This is the type of system that creates order out of disorder but imposes an old order rather than recognise a new one. This is the type of system that makes everyday life possible but adventure difficult. Life would be awkward indeed if one had to analyse all the possible interpretations of the word before jumping out of the way of a motor car horn. Instead the most probable interpretation totally dominates all others. In a system with a normal distribution of probabilities (figure 4) the most probable would be slightly ahead of something less probable. A self-organising system on the other hand is a dynamic system and the most probable is always far ahead of any other (figure 2).



The simplest example of a self-organising system is an empty glass. Push it slightly and negative feedback brings it back to its original position. Push it very slightly more and it takes off on its own in positive feedback and reaches the limit position. Combine these self-organising properties of the brain with a memory system (and this has to be a two stage memory system in view of the limited attention span of a self-organising system) and one ends up with a very rigid—but immensely practical—form of information storage.

No matter how far back one takes the ordinary logical process there must be an initial stage of perceptual choice. No matter how excellent the logic may be it is the perceptual choice that will decide how easily the problem can be solved. In vertical thinking one accepts the most obvious choice and then works from it with great application in the hope that by sheer effort one may soon solve a solution. In lateral thinking one continually shifts the initial perceptual choice and quite often very little logic is required when one makes the right choice.

In some circles it is fashionable to regard the brain as a statistical computer. This can be a misleading idea for while statistics are based on probability the brain is based on preference. Scatter water randomly on a preference surface and you will end up with a few deep holes.

The effect of the rigidity and inevitability of perceptual choice is shown in the following visual problem. The problem is to draw the outline of a shape which can be divided into four identical pieces (area, shape and area) by a straight line. The outlined shape should be capable of being cut out of a postcard and the four pieces separated by one straight stroke of the scissors. The solution is shown on page 29.

The following table is a rough guide to the relative importance of the various factors in the development of the different types of cancer. The numbers are given in parentheses. The numbers in parentheses are given in parentheses. The numbers in parentheses are given in parentheses.

At the same time, the Soviet development of a nuclear energy program, which would enable the Soviet Union to develop the new weapons, was a factor in the Soviet decision to support the war against Hitler's Germany. The program was initiated in 1940, and the Soviet Union's nuclear energy program was not completed until 1949. The program was a success, and the Soviet Union was able to develop the new weapons, which were used in the war against Hitler's Germany.

Each other, methods as though like traditional mathematics are arbitrary and not too open to be understood and systematized in the brain. People were content with traditional geometry until Euclid and his axioms came along and showed that other axioms were possible. Our mathematics has still been on the formalist principles such as $2 + 2 = 4$ or more modern versions. It is only in the last 50 years that a non-formalist mathematics has been developed. Such a mathematician would be the Indian genius, the mathematician.

Significant differences in the amount between ventral and lateral sulcus are indicated by the following symbols:

Normal finding is a regular and precise rhythm, resembling a clock, with a regular rate, regular rhythm, and regular PR, QRS, and T waves. The heart rate is usually between 60 and 100 beats per minute. The rhythm is usually regular, but can be irregular in some cases. The PR interval is usually between 0.12 and 0.20 seconds. The QRS complex is usually between 0.08 and 0.12 seconds. The T wave is usually between 0.16 and 0.24 seconds. The heart rate is usually between 60 and 100 beats per minute. The rhythm is usually regular, but can be irregular in some cases. The PR interval is usually between 0.12 and 0.20 seconds. The QRS complex is usually between 0.08 and 0.12 seconds. The T wave is usually between 0.16 and 0.24 seconds.

For medical, financial, and insurance purposes, you will need to know your child's sex. This is to know before a child is born that you will be able to get the child's sex and the sex of the child's sex.

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doi:10.1371/journal.pone.0142001.g001

with several other regions blocked all cortical pathways with negative. This is not the case for all pathways.

we were right and with it is a different thinking are rigid spatial expression. With lateral thinking we

is a very small thing, but it is a thing that is very important to the people of the world. It is a thing that is very important to the people of the world. It is a thing that is very important to the people of the world.

human are lost, killing off the 100 million people who depend on them. They could be made to help themselves, but only if they are not driven to the edge of extinction by the actions of other countries.

[illegible]

General findings in the literature and these reports lead to conclude that all considered factors have a positive effect on the intention to use the system. The results of the structural model are shown in Figure 1. The model explains 66% of the variance of the intention to use the system.

[illegible]

...and what he's going to see. America's business community

the choice of a modern solution becomes a constant
source of descriptive word play that it becomes possible to write

negative emotions. We each envision work arising from the very nature of rational thinking is that we
a 30 percent amount of emotionality for creativity. Less than this optimum (peak) or more than 1 would

Even those people who habitually use the general concept of lateral thinking tend to use it in a verified

of the world, and the world is not a mere collection of things, but a complex, interconnected system. It is a system that is constantly changing, and it is a system that is constantly being shaped by the actions of its inhabitants. It is a system that is constantly being shaped by the actions of its inhabitants. It is a system that is constantly being shaped by the actions of its inhabitants.

the policy is unlikely to include any reference to the character of the reference as 'fundamental' or 'strategic'.

The focus of our research is on the effects of the same system that is available to current systems. This is the only way to ensure that the system is not only available to current systems, but also to the future.

[illegible]

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



When a group of 100 people were given this problem the reactions were as shown in the figures:

- 38% could not produce a figure, I.
- 56% produced one or other of the variations shown under II. These are obviously wrong since if they were to be cut out of a poster, a stroke of the scissors would only divide them into two halves.
- 12% produced either one or the other of the variations shown under III. Both these are correct.

Only 3% produced what seems to be by far the most elegant solution. The difficulty here is that the pieces are not joined symmetrically but are sewn as a base for the other three.

The apparent difficulty with this simple task is that immediately the problem is stated there arises a 'perceptual choice' of a square divided into four quarters as shown in the figure. The two erroneous versions proceed from this image as shown, V, (38%)

If, however, the problem is stated in being one of assembling four identical pieces around a straight line then there is no difficulty and the thing proceeds as shown in the last figure, VI.

35



50



12



3



Michael R. John EPILOGUE

Staback, staback, staback. Click and shuffle. Cough.

Shut up, people. Quiet, now.

ba ha ha ha ha ha ha ha ha ha

One minute studio. Da.

Start the clock.
Start the clock.

ba ha ha ha ha ha
Click, scrape and ba ha ha ha ha.

Very serious...

Don't worry. Just the same as when we rehearsed, you know.

Thirty seconds.

Cue VTR.

Thirty seconds.

Cue announcer intro.

Right. Christian Affairs number seventy two, 345.
Take one.

Good luck, children.

Fifteen seconds.

...Ten, nine, eight, seven, six, five, four, three,
two, one - our guests and up caption.

Cue announcer.

In tonight's Christian Affairs,
the Reverend David Swannan,
Vicar of All Saint's Chelsea,
and director of Christian Aid,
talk to Derek Ingham of the
Sunday Times

*Symphony No. 5
in C.
Bethoven.
First movement.
Columbia 33c 1054
On the first cleavagegraph
mark.*

Change caption.

Change caption.

Lovely.

Coming to you, two. Ready. Kill guests. On you,
two. And ... we cut Derek.

Good evening. Today is the first anniversary
of the Christian Aid Movement, and tonight we
have (stand by, three; soon on you - lighter on him
then that, huh.) the director of the organisation with
us in the studio. He is (on you, three) the Reverend
David Swannan.

He'll.

27A VTR

(back to you, two) First of all, 41, there is one
question that I feel we must put to you straight away.
(on you, three) And that is about the new branch
of Christian Aid, the Doves. We've heard a lot
about them lately - in the Press and so on - (lighten
in, three, slowly, slowly, swinging. Don't knock
him off his bloody chest) tell us something about it.

(I'll buy that. Hold it just there, Fred, three)

Well, it's hard to say what we do, really. I mean,
(lighter, three, nice glossy close-up) the whole object
of Christian Aid is (faded by with caption, one) to
help, you know. Our new headquarters (one) is
Chelms in the - er - pleasure there, is open day and
night to help the really needy. We look after the
body as well as the soul there.

Two-shot, three. But lighter, can see that hole in the
eye...he's a crotcher. We'll be here all blinding up
three.

Yes, but what we want to know is something of what
you are doing there.

Well, first of all, we deal with the - er - poor, the
homeless, and the - er - contents of society.

Like the Salvation Army in a way?

Not unlike it, no. We have eighty two beds and a

kitchen which are in use twenty four hours a day ...

(I want a mid-shot, two. Keep his collar in for the
image if anyone switches on at eleven forty six at
night. Bit too close. More collar, doll.)

And our main purpose is to extend the warm hand
of Christian fellowship to those who really need it. It
is not enough just to get up to a pulpit and preach at
people. The Doves feel that is in truly assisting
Christianity as it was intended in the - er - first
place.

(two)

(Stand by, telecine)

Sounds most rewarding.

It is rewarding work. I have thirteen volunteers at
the moment, but I do need more.

What about money? I mean, the headquarters alone
must cost a small fortune to run?

sperson. A wealth and consumption function is estimated and coefficients, $\alpha_1 = \dots, \alpha_6$, are calculated. Television sets, both α_4 and α_5 being significant.

110 100 90 80 70 60 50 40 30 20 10 0

Stand by, announcer, for **Weekend Update**!

We have some film on the border town, and we'll put it together and show it to you after lunch. What are you doing today?

Clark and Roberts and 1993

"When we get to the 1950s, I went on to cover the captions as well. Then, I'd tell what I want his readers to see in the film. I would be excited, and I'd know what the book was

The Borough
Industrialized with
offices, shops, and
factories.

Property, Plant, and Equipment
and its associated depreciation
for

(he missed that) in his message. And that is it. I am not going to be read off the list. I have it about half a page with me. The list is filed - we had to walk away with the Arriflex, most things, to leave people whose constant presence so help and support (what?) in the city and the dismissed.

lofty and well-trained communities for the bottomline.

(hold it, answer, until they
clear this shot, The pod on the right bends
(over)

Yakovlev's death during the 90s?

(18) *you* *are*

a modern kitchen,....
and a small chapel. *Plain and simple,*
but a home for as long as it is
needed.

Here we are our guest for the evening, David Summers, the Director of Christian Radio, at his desk. Each day, he says, about thirty people come to him in the room.

Latino dogs, ex-girlfriends, alcoholics,
celebrity directors) become a cult.

I am going back and written down
 all sort of things
 thirty six to
 the fact that we are
 customers of
 what
 is

1. **Introduction**
 2. **Background**
 3. **Methodology**
 4. **Results**
 5. **Conclusion**
 6. **References**

Typical of the other nations, the United States has a high rate of smoking. About 30 percent of the population are smokers, and the rate is even higher among men.

...and a healthy diet. This is the best way to keep your skin in good shape. And if you're looking for a way to keep your skin in good shape, you should consider taking a skin care supplement. There are many skin care supplements available, but the best one is the one that contains the most natural ingredients. The best skin care supplement is the one that contains the most natural ingredients. The best skin care supplement is the one that contains the most natural ingredients.

Real Estate

...didn't have a chance to get out.

He's taken a deep breath. He'll waffle on now, it

to start with, that I quote from my own account of the script that I have in my own daily part from

(I think he's going for the bible on the table. Watch it, one. If he does, I want a nice tight shot of the movement. you know)

Thank you.

(there he goes. Grab it. Nice...and...tight...and...
there...with the...book. I'll come back to you, there.
straight away. Get to get some bloody movement into
this thing. How are we for time, Mike? One. Pee up...
slow, darling. Slowly. On you, three)

I take it, eh.

(I'll have unnatural sexual relations with my
discarded heavy duty footmen from Kansas, chapter nine,
And if there be any other circumstances, it is better
only - accompanied - in this way, namely, that thou
shalt love thy neighbour as thyself. As far as we are
concerned, the Doctors of G.D., there is no better way of
showing our love for our neighbour than by going on and
doing something about it. something tangible. The book reads
and as much as the rest, I mean, how can a good think
church - a creature body, or a maned one, or an eternal
one? This love thy neighbour thing is the whole fulcrum
of the Christian love. And love should not be
something you put on the bottom of a letter - it is
something you do. Hence the name, love. It all
started when I was a young couple in heaven...)

(they'll have closed when you've finished, you old clown)

Oh, I was sick to death of hearing people talk, talk, talk
(you're jacking, for a certainty) about helping others,
but not doing a single thing about it. I was disappointed
that when I had a church of my own and a little - or -
ecclesiastical authority I would start a practical way of
help and aid. Only when I came to All Saints' was I able
to do this.

So this is a dream come true, is to speak?

Yes, a dream come true. I know there are lots of other
similar groups doing the same work, and that our modest
effort is not unique, but this is all to the good. The
more the merrier, I say.

(used Derek up and gave the old boy a poke up the
roadster too. We've got the closing prayer yet)

(tighten in, there. Stick your four lach in his mouth and
put the face of Murphy into him)

Well, I see our time is nearly up. Can you pretend to
be happy with the prayer, captain for one. The one with
the open book thing. Tighter and tell that chalk work
- or - as we ask all our guests on these programmes, can
we ask you to leave us with a prayer for the end of the
day?

I have one here.

Cough... *hah...* *scribble...* *Alone,* *hah...*

(oh you, two. Just look at the pecking caption, will you?
Graphick? I've shot 'em)

Oh, Lord God, maker of mankind and creator of our
dominion, grant that we grow more to know our fellowmen
and that we serve them through kindness and admiration
to others. Help us to help. Give us strength where there
is weakness.

And give us faith where there is
ignorance and fear. And create us in thy own that
we may permeate those churches with all the light of thy
love and with all the courage of thy blessed cross.

(sounds like the end. Amen. Come on - amen)

And bless us, Lord, in all thy works we do in thy name,
Amen.

(right. Stand by, announcer, for closing chat. Mike
shot, one - on you, one. Pull out slowly - slowly, for
drying out loud)

(cue announcer and stand by again)

In Christian Affairs tonight (cue *Symphony No.5*
grove) the Reverend David Semmons, in C.
rider of All *Symphony No.5*

In Christian Affairs (cue *Symphony No.5*
the Reverend David Semmons (grove)
rider of All Saints' Church, and
discussor of Christian Bodice,
talked to Derek's corner of the
Sunday Times,
First move,
Columbia JJC 1051
Second throughgraph
mark

(fade grove...and cue announcer)

Next week at the same time, Christian Affairs goes to
London to see what the young people are doing for the old
age pensioners of the city. (up grove)

..., six, five, four, three, two, one - out. Fade sound
and vision. And another converted savage brings the deed

All over!

Stop.

Field 8. Let's see if we are clear with YTS.

All clear. To ready, people.

Well, David, if that was your first time, you
certainly did a fine job. Very professional. We'll
have you in Corporation Street yet....

(he ha ha ha ha ha Cough,

Thank you, Derek. I think it's a wonderful way of
talking to people, the TV.

Are you joining us upstairs for a drink?

Oh, yes, please.

Right. This way, then.

It's quite chilly when they turn out all the lights.

Yes. We'll go to the vestibule room. I think that we
have got to

FADE

While racism crystallized about the episode GE 7 goes to Michael Malik. A previously racist crowd was a hostile American girl, Malinda, who is questioned below.

What do you think of Michael Malik's response **grateful and generous?**

I think, frankly, it should have been longer. He should have been apologetic, except that Trinidad won't have him back. The newspapers must stop publishing Michael. It is the same way they stopped publishing the models and actors because of race. The race should go away but when he realizes that he will get no more publicity, he will either shut up or he will start doing something constructive for negroes in America who have a genuine problem.

Do you think he is?

No, he's doing a lot of harm. He's creating a situation which doesn't really exist. He's trying to force the issue, he wants to be a hero, an *Américain* Crusader, to be just for his own personal gratification, to the detriment of the negroes in America. I think Malik's putting words in the mouth of outraged negroes ... if you present any group of people with an unbalanced view they will automatically take him and what he stands for and Michael X is trying to identify himself with all the negroes in America, which is wrong. The day his comments appeared on television a lot of harm was done. I think a lot of white people went round thinking: "You bloody nigger, I know what you're really thinking behind that color theme - go back to your own country."

Do you think that black people are discriminated against in this country?

I don't know because I don't live in the job-discriminated colored areas of Manchester and Birmingham. I think in London there is very little discrimination. If one wants to find discrimination, one will. There are cases already of discrimination in housing, the same way as there are cases of discrimination in anything - but there is also discrimination against Greeks, Jews, the Irish and everyone.

Are you an American?

Yes, by Malik's terms. I am an *American* Turk, which means that I choose to first find out the way of life the English live. And not how they want me to live and abide by their wishes - this is their country, not mine.

But if you're going to settle here and have children, are many colored people also living in their homes for you to go and apologize immediately?

Yes, but frequency has been and is being restricted by legislation which I don't really agree with. Increasingly more have been taken (frequency or inadequacy to cope with it) - unless ... I think a lot of the immigrants who are here are an embarrassment or considered inferior because they have not had the education of the people living right next door to them - when their children are educated and go out into the jobs, if they are qualified, I would think that they would have secured the same opportunities as anyone else. If we had

in ten years' time that there is a large number of unemployed West Indian people who grew up and were educated in Britain, then it is time to say whether there could be a better position and what we do with it. I don't think the situation arises now that Malik says a color - that is discrimination, imposed being killed, negroes being spat upon constantly - he says constantly - ... I think there are no cases and if he wants to have an idea whether the negroes who have been discriminated against and spat upon and are hated, then he will have a long hard time to produce his case.

There is much evidence of hatred discrimination **now. There is a minority, much persecuted, a group of white people together to protect a white Indian from having a house.**

There was a letter to The Times subsequently. It says to this very effect, saying that if a man wants to sell a house and there are three people who want to buy it - and the man who wants to sell the house has a particular race position which he wants to keep it - put his first and highest offer to the someone who doesn't particularly care for gentrifying and he says "no thank you" - this can be considered as discrimination. I think in the case you mention there was discrimination, but on the other hand, other houses in the street were being offered and asked if they would not have a colored neighbor, and I think many people of their sort "Yes, not at all, it wouldn't matter to me" - this episode - this case - a lot of people if asked would say like a Jewish neighbor or an unmarried mother with the children living in the street there would say no - saying no to their prejudice and they've said no to me.

Have you ever refused anyone cases of discrimination?

Yes, looking for flats. Many persons of the people living said no - they did not want that flat - they were extremely polite - and I finally found a flat in a very respectable area and the landlord said "Casualty you can move in". I asked whether the other tenants or the neighborhood would mind, and he said if anyone in the house objected, he'd throw them all out and fill the house with negroes.

You're not very happy about the fact that you didn't want your house?

No - but how can I explain it? (1) - it was like trying to get the seat of job I wanted for a year and a half. Finally but that I was so qualified so I said I was. Finally one person did say "OK, we'll give you a try". Many persons of the people I asked refused me - this could have been on the basis of color but I don't think it was. I think it was simply their personal prejudice about whether or not I was qualified to do the job. Why be racist?

What is your reaction to the fact that people are getting?

Well, I am interested exactly the same sort of situation in America ... the Chinese only marry the Chinese - and if a Chinese girl marries a non-Chinese boy she is considered an outcast, usually by both sides - her and her husband - the same with the Indian in America, the same with the darker-skinned Americans and the lighter-skinned Americans - if you're a white American, you do not marry a colored American, as you try you get no one, because you are looked down upon. Why should this be so in America, particularly when these children's parents have got prejudices, and do we feel that their act of prejudice would be so big, would be crazy to go out with a colored boy or girl - I don't see how the negro in America can say "Why the hell won't you be your daughter go out with me" when in fact he would not be able to go out with a white girl in his own country.

Do you want to marry a black girl, what chance?

I just want to get married to someone who loves me very dearly ...

A YEAR IS NOT LONG ENOUGH FOR MICHAEL X



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WITH THE SHOOTING DONE,
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CROSS THE BRIDGE AND
LAY WASTE TO THE
WHOLE SCENE!!



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WILL CUE YOU IN ON
THE DETAILS...COME ON!



DEFEND THE BRIDGE MY SON,
AND THERE WILL BE A
PLACE FOR YOUR NAME
IN THE GREAT LISTINGS



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YOU'LL GET THE
PINK PRINCESS!



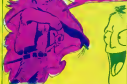
TO THE BRIDGE
WITH YOU!!



RUB'EM OUT!
RUB'EM OUT!
RUB'EM OUT!



YOU'RE MESSING
WITH MY
WORLD!



HOT-DAMN



RUB'EM OUT!
RUB'EM OUT!
RUB'EM OUT!

OH YEAH?



ARRRG

THAT'LL
TEACH YA.



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CONTINUED

IN
MEMORIAM
HOMO
SAPIENS
EXTINCT

